

/74 cont./

584 Among the Kayová, marriage was more a problem of the two families, who arranged it beforehand, imposing it on the young people; in this subgroup, by the way, it is a little earlier than in the other two. Nowadays many suitors already make their [583] will prevail. People tell of examples, even though they are isolated ones, in which the young man abducted the bride, when she is unable to overcome her parents' resistance. Repression of [177] this "abuse" has been undertaken by the officials of the Serviço de Proteção aos Índios.

583 Among the Mbãá the initiative for the amorous life is taken by the boy. There is a sort of trial marriage; many men have a "companion" (txeiri kufi vae) before marriage. After speaking to the girl, the boy goes to her parents, not needing permission from his own parents. He takes his companion to the paternal home, where he lives with her for a while and where she cooks together with the boy's mother. If there is a child from these relations and if they "hit it off," that is, if there is [584] accord, they discuss marriage. The lad gathers up his courage and asks the father of the girl for his permission, while she asks the mother of the boy. Among the Mbãá of Xapecó, I was told

[585] that the ñanderu officiates at the marriage, which is commemorated with a dance. The trial marriage -- I do not know what its [622] frequency is -- is characterized by two important traits: 583 first, by the patrilocality, and, in the second place, by the 591 absence of defined economic duties. Only with a definitive [585] union does the couple go on to have its own home, coming to constitute a partially independent group of production and consumption. It is important to note that the boy obtains his liberty [593] early, while the girl practically remains tied to her family of origin to the end of her life.

582 They marry early: among the Kayová and Mbãá the 184 woman at about 14 years of age, the man a little later; among the Nandéva, the woman at about 16, the man at 17 or 18. 836 Kayová and Nandéva forbid premarital relations, while the Mbãá, 844 as we have seen, institutionalize them. The Kayová aver that 825 jaguars preferably eat the children of unmarried women and 848 adulteresses. 684

178 a cabo (Vogt, 1904, p. 203). Today the number of Indians under the
622 authority of a chief vary from 20 to about 100.

621 The members of the ancient *Guaraní* communities built the houses of
their chiefs and tilled their fields and harvested their crops (Ruiz de
Montoya, 1892, p. 49).

685 Law and order.—It is only about modern *Caingú* communities that
756 there is some information on justice and law. Thieves are detected by
695 shamans, who touch each suspected man on the chest near the heart. If
684 the fingers leave a red mark, the man is guilty. A stolen wife must be
682 returned with a present. In case of murder, if the criminal's relatives do
not pay the wergild to prevent a feud, the offended family takes the
punishment into its own hands.

576 Etiquette.—Among ancient *Guaraní*, when a guest entered a hut, he
574 was surrounded by women who wailed and enumerated the deeds of his
dead relatives. The guest covered his face with his hands and shed a
few tears. The amount of crying and wailing was proportionate to the
importance of the visitor (Ruiz de Montoya, 1892, p. 52).

LIFE CYCLE

843 Birth and naming.—Even in modern days, a pregnant woman must
846 avoid any food that might make her child abnormal. After childbirth,
the father lies in his hammock until the infant's navel cord falls off, re-
fraining from activities thought harmful to the baby. The *Apapocuwa*
842 believe that babies are reincarnated dead people, hence one of the shaman's
775 first tasks is to identify the returning spirit and, by means of his super-
756 natural power, to obtain a magic substance to be rubbed into the child's
789 body. Infant baptism, though Catholic in many respects, is permeated
• 851 by ancient rites and beliefs. Names refer to mythical beings or to sacred
177 objects associated with the place on the horizon from which the soul is
178 supposed to have come. Children may be very closely identified with
551 the deities of the Upper World, and those from the west, the abode of
77 Tupá, may receive a miniature of the bench symbolic of their divine name-
553 sake. In case of danger, especially if a person is sick, his name is changed
851 and a new ceremony of baptism is performed (Nimuendajú, 1914 a, pp.
302-303).

881 Boys' Initiation.—A *Caingú* boy undergoes something of an initiation
rite when, prior to puberty, his lower lip is perforated for the insertion
[273] of a labret. After a group of boys has been somewhat anesthetized with beer,
[412] a specialist perforates each boy's lower lip with a wooden or deer-horn
[237] awl and prays to Tupá that the labret may protect its wearer against death.
[273] For the three following days the initiates eat only maize mush. After
[195] their initiation they drop the infantile "u, u" (yes) for the adult mascu-
line "ta."